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A.S.T.P. and the Teaching of Latin¹

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The Army system of foreign language instruction employed in connection with the A.S.T.P. has been lavishly praised by many of the teachers of modern languages who worked with the system or had a chance to see it in operation. Some of the more ardent proponents of the Army method argue that it will practically revolutionize language-teaching within a few years. Many other teachers, to be sure, are somewhat more conservative in their judgment. Since the program has been so widely acclaimed, however, it seems appropriate for teachers of the Classics to examine it rather carefully with a view to determining what phases of it, if any, would be effective in the teaching of Latin or Greek.

Under the A.S.T.P., which operated in a large number of colleges and universities throughout the country in 1943 and 1944, certain students, especially selected on the basis of linguistic abilities, were assigned to full-time study of the language and institutions of some one of a number of foreign countries. While the study of institutions was regarded as a fundamental part of the course, the chief emphasis, from beginning to end, was placed on the attainment of fluency in the language of the country assigned. A premium was put on ability to converse with native speakers of the language; reading and writing, while not discouraged, were definitely regarded as secondary. The languages studied in connection with this program included not only the usual languages such as French, German, Spanish, and Italian, but also a great many other languages rarely studied in schools in this country, such as Slavic languages, Oriental languages, etc.

According to the plan of instruction generally followed, all the soldiers studying a particular language in a particular school assembled as a group five times a week for lectures on grammar. Then the large group was broken up into smaller drill groups of approximately ten each for conversational practice based largely on the grammatical principles discussed in the lecture sessions. The drill sections were supposed to be in charge of native speakers of the language. In actual practice, however, some of the drillmasters had to be chosen from among the American-born offspring of immigrants from the countries under consideration, since there was not a sufficient number of qualified natives available in all communities. The drillmasters, in theory at least, were to refrain from using English in class and were to confine themselves strictly to conducting discussions in the foreign tongue, leaving the elucidation of all grammatical problems to the teacher in charge of the lecture sec-

tion. For obvious reasons, however, it was almost impossible for the drillmaster to correct the errors made by his students without at the same time introducing the discussion of grammatical principles into his class. A rotation of drillmasters from section to section at intervals of a few weeks was worked out, so that each student would have an opportunity to work, for a time at least, with every drillmaster connected with the school at which he was stationed, and so would become familiar with the pronunciation of several different speakers. The drill sections met for a period of two hours six times a week. These twelve hours devoted to conversation plus the five hours spent in the lecture session provided a total of seventeen hours of formal instruction per week. This is equivalent to the amount of time spent in the classroom by the average full-time college student. The important difference in the two cases is that the A.S.T.P. student devoted all of his time to one subject.

Unquestionably certain factors which do not ordinarily operate in civilian education were partially responsible for the success enjoyed by the A.S.T.P. The Army had almost unlimited financial resources with which to carry out its program, and so could afford to pay instructors to teach small classes. Military authorities had at their disposal millions of men from whom to select prospective language students, and so could choose the very best. The Army could force its students to remain at their books during those hours designated as study periods. The soldier assigned to the A.S.T.P. had impelling reasons for making a vigorous effort to achieve success in his work. There was a good chance that, if he failed, he would be assigned to much less pleasant tasks. On the other hand, if he succeeded, there was always the chance of a promotion in rank. In addition, there was the possibility that, at some future time, in a critical situation his very life might depend on his ability to make effective use of the knowledge he was acquiring. Motivation of this sort was certain to lead to greater application on the part of the student. Another matter of considerable importance was the fact the soldier-student was not obliged to worry about financing his education. His tuition, board and room, books, and other supplies were all furnished by the Army. Even a limited amount of spending money was provided.

It is hardly necessary to point out that few new principles of language instruction were brought to light by the A.S.T.P. The unusual features of the program were the concentration of effort and the use of small drill sections. It has never been a secret that the more one studies a language in a given interval, the more one learns about it in that same interval. It was also known to language teachers long before the days of the A.S.T.P. that better progress will be made in small classes than in large ones, all other things being equal. Our reasons for employing large classes have been purely financial.

In 1943 the Army, faced with the problem of training

¹ In substance, this paper was presented at the annual Latin Teachers' Institute during the Second Summer Session, 1945, at St. Louis University.

a large number of men in foreign languages in a short period of time, was compelled to resort to concentration. This does not necessarily prove, however, that concentration would be a desirable thing for peace-time training in all languages. If school administrators were to agree to allow students who normally take four years of Latin in high-school to devote all their energies to Latin for one year only, to the exclusion of all other subjects, then we would have a system which would approximate the A.S.T.P. language program in degree of concentration. Would this represent an improvement over our present system? It seems highly doubtful. The important question is not whether students would learn more in that particular year. Everyone knows that, with such a degree of concentration, progress would be rapid. It is rather a question of whether more would be learned and retained under this system than under the conventional four-year program. In colleges and universities we have long been using a mild form of concentration in our summer sessions. Almost all who have had any experience with summer sessions, teachers and students alike, assert emphatically that the concentrated summer course is less effective than the winter course given in a more leisurely fashion. The number of hours spent in the classroom is the same in both cases; but in the summer there is simply not enough time between classes for full assimilation of the material presented. The same would certainly be true of the concentrated program in high-school Latin. Knowledge which is hastily acquired is seldom retained for a very long period of time, unless reviewed systematically. A student "cramming" for a test is able to memorize vast amounts of information in a few days, but he usually forgets all of it within a week after the examination has been taken.

Perhaps the most serious drawback in using the concentrated program would be the loss of almost all opportunities for the correlation of Latin with other subjects. Under our present system the student is often helped in his study of Latin by work done in other courses, and his Latin in turn aids him in his other subjects. For instance, it may happen that a student will be reading Shakespeare's *Julius Caesar* in English and studying the fall of the Roman Republic in history at the same time he is reading Caesar in Latin. Under such circumstances, the work done in any one of these courses complements the work done in the other two. Correlation of this sort would be difficult, if not impossible, under the concentrated program.

The second unusual feature of the A.S.T.P. system, the drill section, unlike the concentration feature, involves a principle which might profitably be applied in the teaching of Latin. In many respects the drill period of A.S.T.P. resembles the laboratory period of a science course. Its purpose was to provide the student an opportunity for acquiring facility in the practical application of the principles he learned in the lecture session. The lack of adequate time for applying principles dealt with, it seems to me, constitutes one of the chief weaknesses of our present system of teaching Latin, particularly at the elementary level. After vocabulary drill, conjugations, declensions, and grammatical rules have been taken care of, only enough time is left for reading a few simple Latin sentences. A possible remedy lies in adding "laboratory" periods to supplement the regular

class periods. It has long been the custom in secondary schools to put special laboratory periods at the disposal of the science-teacher. The language-teacher certainly has just as strong a claim for extra time, and if teachers of Latin and of modern languages were to unite in pressing the matter, it is quite possible that, within a few years, courses in foreign languages would regularly be regarded as laboratory courses. If such were to be the case, a variety of different projects could be carried out during the laboratory periods, depending on the wishes of the individual teacher. Conversational Latin might appeal to some. Others might prefer extensive sight translation from easy texts. Still others might be interested in writing Latin. The important thing would be to avoid allowing the laboratory hour to become just another period for drill in conjugations and declensions. Like the A.S.T.P. drill session, it should give the student a chance to apply knowledge acquired in regular class periods.

Go It, Cicero!¹

By JOSEPH T. BECKER, S.J.
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The class had completed the first Catilinarian and knew it so well that I sensed an opportunity of taking a big step towards the goal of every Latin teacher's wistful striving; for his class to *think in Latin* and, as a result of such genuine thought, to be aroused emotionally. So we worked on the speech a bit more, until one Thursday I instructed them to read through the whole speech at home, promising that on the morrow I would read it aloud to them "with all the trimmings," as one of the comments later described it. Friday afternoon came. I sent one of the boys to a neighboring classroom to borrow a large picture (the old familiar one) of Cicero and Catiline and the Senators there in the temple of Juppiter Capitolinus. We set it up in the front of the room; someone suggested pulling down the shades and turning on the lights; that further fired my own imagination, and I seized upon the tall, green waste-paper barrel in the corner, put it up on my chair in a location to correspond to that of Catiline in the picture, and told them to behold the villain. The boys in the vicinity immediately vacated their seats, to produce the *vacuefacta subsellia* also represented in the picture, and the show was on. In the words of one of the actors:

(1) "The Senators are seated, Catiline (the wastepaper basket) sits alone in the corner. Cicero walks to his place, silence reigns, and all wait for the opening words of the speech. Cicero begins, the senators listen and try their best to understand this orator's language. I grin—it seems so unbelievable that a man as peaceful as our "Cicero" should be raising his voice in such anger. Soon I am completely carried away, thinking only of the meaning in this man's speech. The oration is nearly over and I understand most of it. I am alive in the temple. I can clearly see the senators as they nod approval and frown disapproval. The oration is over. I laugh silently; for it is so queer to wander in a land of make-believe. However, Catiline, as green as ever, is but make-believe in his corner, and soon will be again hid behind the door. How impressed? It is hard to say, but I know I enjoyed the Latin class."

In a little more than an hour the speech was finished. The interesting part of the experiment was, of course, the student reaction. Here is something of a cross-section of the comments, which were written out at

¹ Reprinted from *CB* 13.3-5.

home that night. (Quotation in each case is verbatim.)

(2) "While you were delivering the first four chapters, I followed without the book, and I think I did fairly well. The rest of the speech I followed with occasional glances at the book, and did a little better. If I had read along line for line, I should perhaps have done still better. Although I sometimes knew what words were coming next, I don't think that I had to rely too much on memory to get almost the whole speech. I did lose a few sentences here and there."

(3) "One thing spoiled it. Before you started you told us to take out our books, which command I took for an obvious implication that we were to read along with you. Therefore, for the first half of the speech I read along with you, and, as far as interest was concerned, I got very little out of it. But for the last half, I paid very little attention to the book and watched you—a senator watching Cicero—and that is when I enjoyed it. I understood you easily, so easily that, believe it or not, I found myself at one time mildly glaring at the wastebasket."

The others who treated of this point, agreed with (3) rather than with (2). I had suggested the use of the book because we were using a sense-line edition of the speech² and had found these lines extremely helpful all through the preparatory work; but I had overlooked the fact, first of all, that the boys knew the speech so well, and, secondly, that my delivery would usurp the function of the sense-lines: the feeding of the speech to them in thought units.

(4) "I was able to follow the Latin fairly well, but I did get lost quite a bit in the last few chapters." [One of the weakest pupils.]

(5) "The way it was delivered made me aware that Latin is a language, not a puzzle. For the first time in my life, I possessed the view of Latin that I have longed for." [An average pupil.]

(6) "But all in all, as I say, the speech was swell."

(7) "I thought it was pretty good. It was something different. I understood almost all of it, although I did not feel exactly as if I was one of the senators listening to it. I felt as though I was one of the Romans outside listening at the window, catching phrases wafted out to me, and getting the general drift of things. I liked the idea and enjoyed it."

Acutely discerning and plainly honest is the following:

(8) "If I had read it slowly, I should not have been able to observe this [the absence of attempt at proof, or of any close reasoning]; but, having heard it in one piece, I realize that I was so thoroughly swayed by the emotion that logic would have been wasted upon me, as it probably would have been upon the Roman senators. For this reason alone does the speech seem remarkable to me, for as yet I am ignorant of Latin style and only notice that Cicero's is very complex."

(9) "Having the First Catilinarian read to me (with all the trimmings) was, I think, a fine way of climaxing the study of this speech. After having taken it first, chapter by chapter, trying to glean some satisfactory translation from its lines, I can assure you that it was somewhat of a treat to be able to relax and have it read to me, and furthermore be able to understand it. I found that by merely listening, without following the text, I could better place myself in a proper mood and thus be better able to follow the thought. Also I thought that by running the affair off true-to-life, as we did, we added the needed dramatic touch which a speech so fiery as this must necessarily have to produce the proper effect. All in all, well done!"

(10) "I thought that I should have to use my copy of Cicero's speech to follow him, but found that his 'alien' words painted pictures for me when I merely listened to them."

The reader must not think that these are the reactions of an abnormal class, precocious pedants, book-worms. We were to number, for instance, twelve major-letter men among our class of thirty. In fact, I confess to some preliminary qualms as to the experiment's success because they were such real boys. And it was a feeling that I found afterwards was shared to some extent by the class. For example:

² Cicero's *First Oration Against Catiline*, arranged in sense-lines, by Gilbert C. Peterson, S.J. Publ. by THE CLASSICAL BULLETIN.

(11) "When Cicero's oration was read in class this afternoon, I experienced several different impressions. Although I dislike saying so, my first impulse was to laugh. After a little while, however, by watching the picture on the wall, I entered more into the spirit of the thing and I really began to imagine that I was a Roman senator. I could imagine what Catiline's feelings must have been: sitting there by himself, being made a fool of by his most hated enemy. I put myself in Cicero's place, and realized as he did that he held the whole Senate in the palm of his hand, that he was able to sway them just as the winds sway an open gate. Finally I really enjoyed the Latin. I noticed for the first time the effect of long, musical words joined together to give ringing, emphatic paragraphs. I was able to understand just what the speech meant, and that in itself is a great achievement (for me)."

(12) "When you announced that you would read the whole speech through, I thought that it would simply be a waste of time. In fact, I planned on going to sleep during the reading." (And the very thing I was most dubious about, the theatrical touch, was apparently the spice that saved the soup—:) "But because of the way it was started, I did not even wish so much as to close an eye. What I liked most was the dramatic setting: without this, I don't think I should have enjoyed your reading as much as I did."

In the comment of one of the boys, a simple, genuine chap, slightly better than average student, I found a couple of sentences that will make a quite suitable ending for this little account. They sum up with surprisingly simple accuracy what we were after in the whole affair, and come, I am sure, right up out of the boy heart and mind. One phrase, in particular, is like a bar of simple melody, to be repeated again and again, with no great effort, but with very great satisfaction. After remarking that the first chapter of the oration was "all right," but that he had probably been over it too often before, he went on to say that he grew interested in the rest of the speech because "I wanted to hear what it might have sounded like while Cicero was giving it, and I wanted to see what sort of an impression it made on the senators." After mentioning a few difficulties and distractions, he said: "However, I soon got the thought of the thing, and what I wanted came to me." Just that; alive with meaning: *and what I wanted, came to me*. "What I wanted": he was imaginative, poetic, enough to want such a thing; "came to me": and familiar enough with Latin to have his desire fulfilled. There are the success-elements of the experiment.

Note. The Third Catilinarian was handled in the same way, except that we adjourned from the classroom to the auditorium, since the original scene was not the Senate chamber but the open Forum. The two speeches are, of course, poles apart in matter and manner. I am convinced that the class had a much more accurate understanding of the First Catilinarian after they had heard the Third. And, conversely, of the Third, because they had heard the First; but this, I think, is of lesser importance.

In a book that first appeared in 1691, *Ratio Discendi et Docendi*, Josephus Juvencius treats, among other things, of the relations which should exist between teacher and pupil. He has this to say:

Nonnulli plus justo sunt cum pueris familiares. . . . Quantum enim temporis boni abit in colloquia gerris Siculis inaniora? in lites pueriles, quarum ipsi patroni saepe actoresque sunt? Decet quidem magistrum quasi repuerascere cum pueris; at minime pueriliter. Parentem se illorum quemdam esse cogitat, non imitatem et mimulum: saepe illud secum reputet, qui modo pueri sunt, eosdem viros brevi fore; imo ne nunc quidem ita esse pueros, quin probe videant quid recte, quid secus fiat.

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Editorial

In this age it is unnecessary to remind educators that education should have its objectives, and an implementation that is in accord. For it seems that at most of the educational meetings either new objectives are formulated or the old ones reformulated. And some critics would say that education has thereby come to such a state of flux that there is nothing substantial left to give solidity and sane moorings.

Be that as it may, the current discussion of the methods used by the ASTP and the possibility of their application to the teaching and study of Latin make us re-examine our objectives in Latin-teaching. And it is not a question of the ultimate objectives had in education and hence in Latin-teaching; but rather of the immediate objectives, i.e., the sort of grasp of Latin that we as educators wish our students to get, and of Latin under a well-defined aspect.

In this issue of *CB* there are three articles which touch on the immediate objectives: Dr. Finch's, Fathers Becker's and Johnston's. Dr. Finch analyzes the system of language-teaching used by the ASTP and says that it has its definite objective and its well-chosen means; and that it was successful. The same results could be obtained, he says, in the teaching of Latin, if the same means were used. But Dr. Finch rightly questions not only the permanence of results obtained so quickly and so concentratedly, but also the desirability of a specialization which eliminates the broadening influence of concurrent courses that furnish stuff for forming relationships in the student's mind.

The permanence of the results was of little concern to the Army, since it hoped soon to put the trainees into position to use the new language and thus keep contact with it in AMG work. Hence, if the ASTP student was able to speak the language correctly and with sufficient fluency, the objective had been realized.

Also the broadening influence of concurrent courses was of little concern to the ASTP, since the objective was not a liberal education, but the transmission of a language to be used efficiently as a tool by government administrators and operators.

The question, therefore, resolves itself into whether we are teaching Latin as a tool language or as a cultural and liberally-educating factor. If as a tool, then we are failing miserably; if as a cultural and liberalizing factor, there is still room for an examination of our conscience. It is true that if Latin were first learned as a tool language, its subsequent cultural study would be much easier and would progress more quickly. But in the curricula as now planned, there is hardly time for both steps. And if forced to an exclusive choice, we should choose the cultural study as being of greater, deeper

and more lasting value. As a tool, Latin has some value even today, but not for students in general and as considered and grouped in our "democratic" system of education. Hence, our point of concentration in the teaching of Latin is not on preparing students to produce results efficiently by the use of the language as a tool, but rather on the effects produced in the *educandus*—is he, personally and as a man—the *animal rationale* of Seneca—better for having studied Latin? Is his mind *stored* with more truth? is it *trained* to see it under the aspect of good? is his will *strengthened* in its inclination and *practiced* in the actual choice and grasping for the good? and is his whole being prepared to *thrill* in the contemplation and possession of the combination of the true and the good that is beauty? In other words, are we preparing the student to get his sole sense of achievement from what he has produced and will produce outside himself, or from what has been effected within himself? If the former, then, of necessity, his teachers have made a selection of subject-matter to prepare him to meet the corresponding exigencies of life; if the latter, the student has the well-rounded universal preparation for all the exigencies of life by his having developed the faculties that the Creator gave for the specific purpose of meeting just those exigencies and in all their universality. By way of restricted illustration we may ask if the student is better off if he knows how to use *this* lever than if he knows the principles of leverage and is able, *for himself*, to make application of the principles. In one instance the student is a highly tooled cog on the assembly-line of civilization—if civilization can ever come off an assembly-line—while in the other he is a microcosm of civilization.

In next month's issue we hope to make some further comments on the divergent objectives of the ASTP and of our Latin-teaching. But a preliminary reference should now be made to the articles, "Go It, Cicero!" and "In 1936, Too?" Here we shall confine ourselves to remarking that in the first article is illustrated a method of making Latin live, as it were, with the flesh and blood with which human beings live who use a language to communicate within their civilization. In the second article there is a plea to use Latin as a means for getting inside the Latin mind, and not as a difficult enigma whose solution yields only *facts* about the ancient civilization.

The Classical Association of the Middle west and South, through its Committee on Educational Policies, has issued an attractive and useful circular in preparation for Latin Week of 1946. The theme is: "The Latin Humanities in American Life." In illustration of the part that the Latin humanities play in the life of every class of Americans, borrowings, changed and unchanged, from the Latin language and humanities are listed. The debtors are every speaker of the language of America, high-school pupils, educated men, and the "common man." Further examples are given in the Latin mottoes of the various divisions of the armed services, the mottoes of States and of colleges and universities, and in the Latin elements in *The Atlantic Charter*. This material fills a twelve-page folder.

Copies of this folder may be obtained from Professor W. C. Korfmacher, St. Louis University, St. Louis 3, Mo.

Philosophia Vitae Gubernatrix

By CHARLES SANFORD RAYMENT

University of Michigan

It has been alleged repeatedly, in derogation of Cicero as a philosopher, that like the majority of Romans he had little taste for abstract speculation, and turned to philosophy only when he was debarred by circumstances from pursuing his legal and political career, which he resumed with satisfaction as soon as the cloud had passed. Contemporary charges of the same sort must have stung, for, in the introduction to the *De Natura Deorum*, Cicero takes notice of them and replies. The quick succession of his works on philosophy, he observes, has occasioned comment about his sudden interest in this field and has also led to a demand that he make clear his own position in regard to the issues discussed. Concerning the first point, he declares that his interest is not really sudden at all; that he has devoted much careful study to the subject from his earliest years and has unobtrusively incorporated the views of philosophers even into his speeches, to say nothing of having maintained close personal relations with such scholars as Diodotus, Philo, Antiochus, and Posidonius (1.3.6). And if (as he obviously believes, but does not here specifically assert) all philosophical doctrine has a practical application, he has never in either public or private affairs failed to act in a manner consonant with its theory and teaching (1.3.7). Though he proclaims that absence of dogmatism is to be applauded rather than criticized, he makes some concession to the public demand by stating at the close of the volume that Cotta's (Academic) objections seemed truer to Velleius the Epicurean, whereas to himself the exposition of Balbus the Stoic appeared closer to a likeness of the truth (3.40.95).

Accordingly, there is a strong temptation to interpret as a self-portrait the sketch which Cicero had previously drawn of the philosopher, toward the end of the *Tusculans* (5.24.68-25.72). For the aim there is to demonstrate that practical pursuits like law and statecraft are not antithetical and hostile to speculation, but proceed from it, and the argument is basically Stoic. "First there is need," he says, "of an exceptional talent (for virtue does not readily company dull minds), then of a fired enthusiasm for searching out truth" (5.24.68). This will engender a progressive knowledge of the physical universe, of ethics, and of logic—the traditional threefold division of philosophy. Observing the revolutions of Nature, the ordered movements of stars and planets, the philosopher will be led to inquire into the origins of inanimate and animate things, into life, death, change, suspension of earth and seas, gravity, and the like (5.24.69). "As he ponders these matters day and night, that self-knowledge of mind enjoined by the god at Delphi will spring up, in a recognition of its union with the divine mind. . . . For the mere reflection upon the power and nature of the gods kindles his zeal to imitate eternity and not think himself confined within life's narrow limits, seeing natural causes mutually joined and linked by necessity, under the governance of reason and mind, though they flow on from everlasting to everlasting" (5.25.70). Such speculation leads in turn to tranquility of spirit in considering the nearer problems of humanity. "Thence arises the perception of virtue, thence burgeon the types and subdivisions of the

virtues, thence discovery is made of what nature looks to as foremost among goods and evils, the standard by which duties are to be measured, the manner of life that one should choose (5.25.71). Then follows logic, which defines, classifies, links consequences to causes, draws conclusions from premises, distinguishes truth from falsehood—the instrument of thought and demonstration. "But these are the pursuits of leisure. Let that same philosopher transfer his energies to watching over the state. What service could be more eminent than that, since in his wisdom he discerns the interest of his fellow-citizens, in his justice draws no personal advantage therefrom, and practices the other many and varied virtues?" (5.25.72).

Isolated elements of this reasoning, though they are nowhere else linked in quite the same fashion, may be found in the *Tusculans* and in other works. For example, Cicero upholds tenaciously the pre-eminence of reason, and identifies human intelligence with that divine intelligence which orders the physical universe. Speaking of memory, he writes "I would take my oath it is divine. . . . Pray, does so mighty a force as memory seem to you to have earthly origin or composition?" (Tusc. 1.25.60). He pays lengthy tribute to intelligence manifested in the power of discovery and reflection (1.25.62). "So in regard to the human mind," he proclaims, "though you can not see it, any more than you can see God, yet just as you recognize God from His works, you must recognize from remembrance of past events and power of discovery and speed of movement and full beauty of virtue the divine character of the mind" (1.28.70). In the *De Senectute*, he attributes to Cato the view that "since minds are so quick, so tenacious of past and perceptive of future events, so manifold in skill, and so gifted with powers of discovery, the nature which embodies these characteristics must be immortal" (21.78). Again, he puts on the lips of Africanus the statement, "Know that you are a god, if indeed he is a god who is active, who feels, who remembers, who possesses foresight, who, sovereign over his body, exerts upon it the same rule, governance, and motivation that the supreme deity exerts upon the universe" (Somn. Scip. 8.18). Not to multiply instances needlessly, consider a final example from the *De Legibus*: "This creature, foresighted, sagacious, ingenious, shrewd, endowed with memory, full of wisdom and counsel, that we call man, was begotten under some exceptional fortune by the supreme deity. . . . What is there, not merely in man, but in all of heaven and earth, more divine than reason?" (1.7.22).

Such a conception of the divinity of mind and its participation in the celestial intelligence might readily have induced a mystical spirit, as witness Pythagoras, who used the analogy of the Olympic games to classify mankind. At the games, he said, were the athletes competing for a crown, the traders selling their wares to the crowd, and the spectators concerned with neither applause nor gain; in human life he saw seekers after honor through a public career, seekers after gain, and an elect few, the true philosophers, who sought only to penetrate the mysteries of Nature (Tusc. 5.3.9). Cicero speaks glowingly of physical philosophy (e.g., *De Leg.* 1.23.61; Somn. Scip. 4.9-5.11), but for him it has value chiefly for its revelation that the universe is governed by intelligence. For only man, who shares that intelli-

gence, has knowledge of deity and is therefore able to comprehend virtue, which is the same in man and deity: "Virtue is nothing else than nature made perfect and developed to its highest level" (*De Leg.* 1.8.25). What does Cicero mean here by *nature*? He defines it in the *De Natura Deorum*: "But when we say the universe is rooted in and governed by nature, we do not mean the nature of a clod or of a piece of rock, but of a tree or animal, which displays no haphazard conformation, but regularity and some semblance of artistic design" (2.32.82). Transference of the order which prevails in the physical universe to human behavior will inculcate the cardinal virtues of *prudentia, iustitia, fortitudo, and temperantia*.

Why, however, should man go beyond contemplation? At the root of Cicero's view lies the attitude voiced by Cotta in condemning the nullity of the Epicurean gods: "Let us now regard happiness. Without virtue it can surely not exist; virtue, however, is active, and your inactive deity is therefore void of virtue, so not even happy" (*De Nat. D.* 1.40.110). Human virtue finds its supreme expression in the life of responsibility, of citizenship. Every reader of *Scipio's Dream* remembers the prediction of immortality for all *qui patriam conservaverint, adiuvaverint, auxerint* (3.6). Only those can qualify for such a role who comprehend upon what principles states are founded. The *De Re Publica* maintains that true law is not based upon advantage, but is right reason consistent with nature; God is *huius legis inventor, disceptator, lator* (3.22.33). Peoples and states are formed by agreement upon justice (1.25.34; 6.3.5). Monarchs have doubtless fostered belief in a divine hierarchy for selfish reasons (1.36.56), since the philosophical concept of intelligence sovereign over the universe would confirm the right of all men endowed with reason to participate in government. Two statements in the *De Legibus* are especially explicit. One deals with the origin of the state: "First, therefore, since nothing is better than reason and this exists both in man and in God, there is an alliance of reason between man and God; those who participate in reason do so likewise in right reason; since this [right reason] is law, we men must be deemed allied to the gods by law as well. Furthermore, those who participate in law participate in justice [*juris*]; those who share this bond must be regarded as belonging to the same state" (1.7.23). The other asserts the duty which such a relationship entails: "For he who knows himself will first be conscious that he possesses something of divinity, and will then look upon the talent within himself as a sort of consecrated shrine and ever make his acts and thoughts worthy of so great a gift from the gods" (1.22.59).

Such endowments and perceptions are not, of course, characteristic of all men. Cicero's distrust of the ordinary person's competence can be readily established. In the *Tusculans*, for instance, it is claimed that the crowd can not comprehend the nature of the soul apart from the body (1.22.50), judge truly of the good (1.45.109), appreciate the teachings of philosophy (2.2.4), discern the really honorable (2.26.63), determine fitness for public office (5.19.54), or brook superiority in virtue (5.36.105). "Or is anything more stupid," he asks, "than to consider that those whom individually you despise as laborers

[operarios] are of any consequence in the mass?" (1.36.105). Mark the emphasis on the superior man in the parallel: "Shall the industrious farmer, then, plant trees the fruit of which he himself shall never see, and the great man not plant laws, institutions, the state?" (1.14.31). From beginning to end, the doctrine is that of a believer in an aristocracy of intellect, to which Cicero, conscious of his own powers, must have felt himself to belong.

Even if the development of the philosopher outlined in the *Tusculans* be regarded as either idealization or a conventional Stoic portrait, having no application to Cicero himself, the *testimonia* which I have cited expressing similar views attest that he concurred in its main points—the primacy of mind, the pattern of intelligent order in physical Nature, man's sharing of the divine reason, the derivation of virtue from contemplation of divine attributes, the obligation to labor for the building of a society based upon true justice and reason. However, the problem of assessing the extent to which such speculation, as opposed to desire for glory, Roman tradition, and innate moral sensitivity, motivated Cicero's career in public life remains unanswered, except according to varying individual estimates of his character and temperament.

In 1936 Too?¹

By T. A. JOHNSTON, S.J.

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I have read with interest and approval the article in THE CLASSICAL BULLETIN for April, 1936, entitled "Present-Day Classical Language Study." I have little doubt that some of those who read my brief note on "The New Pedagogy and the Old Learning" (February 1936), put me down at once as a *laudator temporis acti*. Let me state categorically that I fully approve of the use of "modern" text-books, in which stories are presented to beginners in the easiest of Latin and Greek, and of all the modern paraphernalia of classical language-study.

But there are certain conditions to be observed. The first of these is that the language must be the primary interest. If students want a course in art or archaeology they can have that without knowing that the future of $\beta\lambda\omega\sigma\kappa\omega$ is $\mu\lambda\omega\sigma\mu\sigma\iota$. So why waste time on learning a little of a language badly?

The second condition to be observed is this: The text-books, with their easy Latin or easy Greek, must not be used in such a way as to make the class interesting and amusing, but not useful. The danger with such books is that the pupil, precisely because of their interesting or amusing qualities, may be satisfied with getting the general meaning out of them without attending too much to details. He may not bother about the precise function of the word in the sentence, about the reason for an accusative case or a subjunctive. This is fatal. This is the way to ensure a slovenliness of mind which easily hardens into a habit that is extremely difficult to overcome. This is the way to make sure that more difficult Latin or Greek will never be mastered, to ensure a pupil's being uninterested and repelled when he comes to them.

¹ This article was printed in CB 13.4 under the title, "Comment from the Antipodes."

There is nothing more important in the learning of anything than absolute mastery of its earlier stages. Unless this be accomplished, the superstructure is on an insecure foundation and of little value. Latin and Greek are no exception to this general rule. The grammar must be mastered, and by grammar I mean the ordinary forms of accidence and the ordinary rules of syntax—exceptions and refinements may be left till later. Admittedly the learning of accidence is an uninspiring process, but, just as the athlete will willingly and even eagerly go through an unpleasant course of training when spurred on by the hope of future victory, so it is the part of the good teacher to convince his pupils that this is the necessary prelude to future pleasures and triumphs, and (a point of very considerable importance) that the more thoroughly this preliminary work is done, the better this unpleasant stuff called grammar is indelibly imprinted on the memory, the easier will be the work ahead, the faster will be future progress.

Give me a beginner's class and a reasonable allotment of time, and I hope to teach them quite a considerable amount of Latin or Greek in the course of a year. But give me pupils who have already begun, and who have not been thoroughly drilled in the elements, who have been allowed to contract a hazy, lazy, inaccurate way of thinking, who are content to turn to the grammar every time they want a part of a verb (or, worse still, to guess at it) instead of being able to take it from the ready store of a trained memory, and I feel disheartened, for the first thing to be achieved is to undo the harm already done, often a most difficult task. Any earnest teacher of Latin may well be discouraged when a pupil who has been three, four, five or even six years at Latin can tell him that the third person plural future indicative of the verb *sum* is *erint*, or that the future participle of *amo* is *amaturum iri*; and when the pupil translates *Boni imperatoris est milites cohortari* by *It is the duty of a good general to put his soldiers into cohorts*, it would certainly be funny if it were not so very lamentable. I may mention that all my examples are historical.²

By all means, therefore, let us use all possible aids to interest and employ every device to stimulate and hold attention. But let us not despise or neglect that which is an essential prerequisite to an understanding or appreciation of the great masterpieces of Greek and Latin literature, a complete mastery of the grammar.

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² Also "historical": *ut primum lux alma data est*: "when he got a bright light!"—Ed.

¹ Cf. *CB* 21.32, 48; 22.40 for previous installments of "Interesting Latin Proverbs," by Raymond V. Schoder, S. J.

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The Institute for Classical Studies at Harvard University

The following information, drawn from Professor Werner Jaeger's Semi-Annual Report of The Institute for Classical Studies, will be of interest to our readers.

The activities of the Institute will be resumed on a larger scale than has been possible for the past five years, and this will involve enlarged resources of material and increased assistance in the task and obligation of preserving for the world some portion of its spiritual and cultural heritage.

Renewed access to European libraries has made possible the placing of large orders, through University Microfilms in Ann Arbor, for microfilms of manuscripts from both the Vatican and the Bibliothèque Nationale. Although there is not the pre-war expedition in filling such orders, yet encouragement was derived from being informed by the Bibliothèque Nationale that the ordered films were being made so shortly after completing the return of the manuscripts from their war-time storage.

The Institute is still without the services of those collaborators who entered the armed forces during the war.

Through work largely with material accumulated prior to 1941, several of the works of Gregory of Nyssa require the collation of only a few more manuscripts for the formulation of a text. It is hoped that these manuscripts will soon be available.

Since the last Report, the assistance of Mrs. Julius Stenzel, now resident in this country, has been obtained. Mrs. Stenzel has collated Gregory's *De pauperibus amandis*, *Oratio II*, in codd. Mus. Brit. Old Royal 16.D.1, Athous Iveron. 26, and Oxon. Cromw. 9.

Mr. Edmund Berry has been working on the collation of the *Oratio catechetica magna* in cod. Escor. Omega III.14.

Dom Anselm Strittmatter, O.S.B., is now collating the *Vita Sanctae Macrinae* in codd. Vat. gr. 1907, Ottob. gr. 106, and Marc. Ven. gr. 69. The pressure of other duties has prevented Father Strittmatter from devoting as much time to the work of the Institute as usual, but he hopes soon to be able to make further progress on his edition of the *Vita*.

Mr. Walter Solmitz has collated the *De castigatione* in cod. Vat. gr. 1433, and has made collations of the *In sextum psalmum de octava* in codd. Vat. gr. 1907, Reg. gr. Pii II 4, and Marc. Ven. gr. 67. At present he is working on specimen collations of the *In cantica cantorum* in codd. Paris. gr. 588, Paris. Coisl. 57, Leyd. Vule. 6, Laur. Conv. Suppr. 108, and Laur. St. Marco 692.

Mr. James E. Walsh has collated the *De S. Theodoro*

martyre in codd. Oxon. Baroce. 238, Oxon. Cromw. 9, Oxon. Roe 28, and Matrit. 4864. He has checked Mrs. Stenzel's collations of the *De pauperibus amandis* mentioned above; and is at present collating Gregory's *In verba, Faciamus hominem* in cod. Mus. Brit. Old Royal 16.D.I.

Mr. John P. Cooke has collated the *In cantica cantorum* in cod. Mus. Brit. Old Royal 16.D.I and has checked the following works: Mr. Edmund Berry's collations of the *Vita Sanctae Macrinae* in codd. Vat. gr. 446, 448, and 1433; Mr. James E. Walsh's collations of the *Encomium in S. Stephanum* in codd. Escor. Phi III.20, Oxon. Nov. Coll. LXXXII, Oxon. Baroce. 234, Oxon. Auct. E.2.6, and Oxon. Cromw. 9; Mr. Walsh's collations of the *De S. Theodoro martyre* in codd. Oxon. Cromw. 9, Oxon. Roe 28, Oxon. Baroce. 238, and Matrit. 4864; and Mr. Walter Solmitz's collations of the *De funere Pulcheriae, De funere Placillae, In suam ordinationem, and Contra Manichaeos*, all in cod. Reg. gr. Pii II 4. At present Mr. Cooke is checking Mr. Paul Alexander's collation of the *In Psalmos* in cod. Taur. C.I.11.

Mrs. J. F. Callahan is continuing her collection of biblical testimonia for Gregory's *De oratione dominica* and *De beatitudinibus*.

Hesiod and Langland

We have watched with interest the growing enthusiasm for two literary classics which once were studied only by the more erudite scholars and linguists. We have reference to a Greek poem of the ninth century B.C., the *Works and Days* of Hesiod and to *The Vision of Piers the Plowman* written by a fourteenth century English cleric, William Langland. And the excuse we offer for the following comments on these poems is this: even the most superficial reading of them will reveal their striking similarity.

Social historians have read these poems with great interest, for the two documents are concerned not so much with telling a story as with presenting a portrait of their societies. The portraits are not flattering, to be sure. But this does not surprise us too much when we remember that they were written during the "middle ages" ("dark ages" might be more accurate) of their respective civilizations. Gone were the good old days (Hesiod calls them the "Golden Age") when men were men and life was heroic. Langland shows his contempt for medieval England by picturing at the opening of *The Vision* a field of folk apparently interested in money-making and nothing else.

Both *Works and Days* and *Piers Plowman* follow a leisurely, rambling pattern, digressing here and there to add what the authors considered a bit of pertinent information or to do a little earnest "preaching" about why this world is such a thoroughly grim place. And both rise to heights of lyric beauty we hardly expect to find in poetry of social discontent. Even in this century we can enjoy Hesiod's summary of the "Five Ages of Man," and the little story of "Pandora's Box." And who can match his vivid picture of the coming of winter: "the freezing blasts . . . the shivering animals . . . the warm hearth"?

In *Piers Plowman*, we find such exquisite music that

we almost forget that Langland is showing us a corrupt society. But social decay is the theme of his poem and, like Hesiod, he proposes as remedies hard work and social justice for all. Both the Greek and the Englishman specifically denounce the abuses of power by the nobles, the unjust courts, and lazy workmen. And for both, religion was an integral part of man's life.

We can be thankful, however, that neither was a reliable prophet. Langland was unable to see anything but increasing misery and degeneration in store for his society. He didn't count on the Renaissance sweeping over England in the next generation. Hesiod hoped Greece would return to the simple, rural virtues, and he scorned sea-faring as a trade. We are happy that the verdict of the succeeding decades was against him, for the mainspring of the whole Greek Renaissance was sea commerce and trade.

State University of Iowa

JAMES JORGENRUD

The Nineteenth Annual Interseholastic Latin Contest, conducted in the ten high schools in the sixteen States of the Chicago and Missouri Provinces of the Society of Jesus, was held on December 12, 1945. James M. Glassmeyer (Xavier, Cincinnati) and Raymond L. Windle (St. Louis U. High School) shared first honors *ex aequo*, and each will be awarded a trophy. The next nine winners are, in order: Walter J. Bado (St. Ignatius, Chicago), Eugene S. Mahany (Xavier, Cincinnati), F. Joseph Pohl and John J. O'Keefe (University of Detroit High School), Joseph Zavadil (St. Ignatius, Chicago), William D. Carmichael (Regis, Denver), Richard A. Mardigan (U. D. High School), George McNamara (St. Ignatius, Chicago), Louis Chapman Martin (Creighton, Omaha).

Saint Louis University and the CLASSICS

Saint Louis University has believed in classical education since its inception as a secondary school in 1818.

Its Department of Classical Languages is fully sympathetic with the great tradition and convinced of the place of the classics in our changing world.

Its ideals envision a combination of the best objectives of modern classical research, along with the timeless aims of genuinely humane education.

Its courses in classical languages look to the needs and interests both of students in the undergraduate schools and of specialists-in-training in the graduate school.

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